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ABSTRACT

This paper traces the development and contributions of the American academy, a type of school designed to serve the needs of the middle class by including subjects other than college preparation. The three types of 17th century American schools which existed prior to the academy are described: the petty or dame school, the writing school, and the Latin grammar school for the wealthy. The decline of the Latin school in the 18th century was a result of diminishing influence by European traditions and customs and an increasing democratic consciousness. Benjamin Franklin founded the academy system in 1749; it was comprised of three schools, Latin, English, and mathematical, with emphases on the practical applications of science, agriculture, commerce, and industry. By 1800 many academies had been instituted and the movement spread to the West Indies as a result of missionary and educational efforts. The academy system influenced the scope of courses offered in the universities and encouraged the education of girls. Some of its graduates became the best-educated teachers hired by elementary schools. Finally, the academy clearly marked a transition from the aristocratic Latin grammar school to the more democratic high school. (KC)

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The Rise and Influence of the American Academy, 1750-1800

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The early colonists witnessed the importance of the roles played by the family, the church and the community in the education of children. The family saw to the elementary social aspects of the child's life including his manners and morals and provided him with the first steps in vocational training. Formal training of the child was extended through the apprenticeship system which, carried out in family atmosphere, was responsible for his moral, social, and material welfare. The local community, a wider sphere in which the child inevitably found himself, cooperated with the family in preparing the child for a place in the state. Religion also played an active part: the church not only set up its own medium of instruction for the child, but was specially concerned about his spirituality and morals. Formal schooling accounted for only a small portion of the child's training.

But the situation would not long remain like that. The family soon showed weakness in its educational responsibility as societies grew and became more complex. The Massachusetts law of 1642 pointed to "the great neglect of many parents and masters in training up their children in learning, and labor, and other implyments which may be profittable to the commonwealth."[1] The

[1]Records of Massachusetts ed. Nathaniel Shurtleff (Boston: The Press of William White, 1853), II (1642-1649), 6.

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lessening of family influence was accompanied by a similar turn in the role of the local community. With the expansion of frontier settlement and resettlement families were broken up and stable community relations disrupted. As Bailyn observed, "the once elaborate interpenetration of family and community dissolved."[2] Scarcity of labour placed bonded servants in better bargaining position which gradually led to independence and a consequent weakening of the apprenticeship system. And all this upsurge in material interest resulted in ~~a~~ somewhat reduction of the authority of the church. The upshot was that the role of formal schooling became rapidly enhanced.

Besides the charity or pauper school, the three main types of schools which characterized the educational work of the colonists were the petty or dame school, the writing school and the Latin Grammar School for the more wealthy. The dame school which originated in England after the Reformation was introduced by the early colonists into New England where it became popular in the eighteenth century. It was usually held in a kitchen or living room by a woman who taught children the rudiments of reading and spelling for a small weekly sum. The second type of school, the writing school which taught writing, reckoning, and very simple merchant-accounting was soon merged with the dame school to form the school of the so-called three R's--Reading, Ritin, and Rithmetic. Elementary schools later developed from this combination. Some-

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[2]Bernard Bailyn, Education in the Forming of American Society (Williamsburg, Virginia: The University of North Carolina Press, 1960), p. 25.

times masters in the writing school gave instruction in writing to boys in the Latin grammar school.

Beginners in Latin, which was still the chief vehicle of religion and learning, attended the Latin grammar school. This was the most important school in early colonial days and it was here that the great teachers were found. At the age of seven or eight the boy left the dame school and entered the Latin grammar school where he was taught to read, write, and master Latin and Greek sufficiently in preparation for college entrance at about fifteen. It was upon the study of Latin and Greek as well that the main efforts of the schools were directed. The Latin grammar school reached its greatest height in New England. In 1647 the Massachusetts law ordered that "where any town shall increase to the number of 100 families or householders, they shall set up a grammar school...to instruct youth so far as they may be fitted for the university."[3]

The first Latin School was opened in Boston in 1635. The emphasis on Latin and Greek in preparation for college was so great that the pupils were usually unable to write English fluently or to count properly. Girls were excluded from the school. Entrance requirements at Harvard College in 1642 serve to illustrate the real purpose of the Latin grammar school:

> When any Scholler is able to understand Tully, or such like classical Latine author extempore, and make and speak true Latine in verse and prose

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[3]Records of Massachusetts, ed. Nathaniel Shurtleff, II, 203.

> ...and decline perfectly the paradigms of nounes and verbes in the Greek tongue: let him then, and not before, be capable of admission into the College.[4]

In New England, the grammar schools were feeders to Harvard and later to Yale. Although they were not united under one system of administration, the college and the grammar school were parts of one educational system.

In the grammar school as in the college, students were taught to consider seriously the main purpose of their lives through their studies. These institutions were established "for the better trayning upp of youth,...and that through God's blessing they may be fitted for publique service hereafter either in church or commonweale."[5] The basis of training was distinctly religious. Studies such as history, geography, science, music, secular literature and physical training were very largely ignored. The principles of the Christian religion were taught through the catechism and the Bible was read and interpreted. Attendance at church was compulsory and grammar school pupils were required to give weekly reports on the Sunday sermons. Elmer Brown, commented on the force of religion in education in those days:

> The ecclesiastical origin of our education is recalled by the fact that that portion of the

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[4]As quoted by Ellwood P. Cubberley in Public Education in the United States (Boston: Houghton Mifflin Company, 1919), p. 28.

[5]The New Haven Records December, 1641, p. 127 as quoted by E. Eggleston, The Transit of Civilization (New York: D. Appleton and Company, 1901), p. 226.

directive class for which the colleges and grammar schools were chiefly intended was the ministry of the churches.[6]

The Latin grammar school was like a nest which nourished the social class structure among the colonists for some time. This reverence for rank which the Founding Fathers brought to America from England was very highly cherished. Superior education and ministerial standing were second only to civil office as badges of nobility. Sons of gentle and noble families attended the grammar schools. Social distinctions were observed in these schools as in the colleges. Names of students were arranged according to the ranks of parents.

At the top of the social ladder were the magistrates and ministers. It was next to blasphemy to criticise any of these. A Mrs. Oliver was severely whipped publicly when she reproached the Massachusetts magistrates. Some years later she had her tongue pinched with a two-pronged stick for half an hour for censuring the clergy. Roger Clap who dared to criticise the clergy in 1631 had his ears cut off. And Cotton Mather advocated in 1641 that those who rudely criticised God's appointed should be strangled forthwith. The citadel of prestige and power for the few was strongly reflected in the grammar schools. But this would not go unchallenged.

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[6]Elmer E. Brown, The Making of Our Middle Schools (New York: Longman's, Green, and Co., 1903), p. 109.

With the rise of the middle class, a new experience and philosophy developed and was followed by new claims. This new class with its emphasis on wealth rather than inheritance gradually lost deference for the aristocracy. Many of them through hard endeavours had greatly improved their own situation. Their new outlook and philosophy can be summed up in the words of Ralph Barton Perry:

> The man of humble origin, surrounded in his youth with every possible disadvantage of lowly station, of ignorance, of material deprivation, or even of ill-health, who has through the pure power of his moral will ascended to the summit of affluence, is the paragon and model of youthful aspiration.[7]

One of the first channels through which this new view found expression was the system of education which always responds to new ideas and ideals in the life of a people. Many frontiersmen who had succeeded by their own efforts, not only resented the Latin schools as institutions for the elite whom they despised, but saw no real purpose in the learning of Latin. Some, not all, realized the importance of education, but that such education must be useful. The utilitarian aspect of education was to strike hard at the roots of the Latin grammar school.

The utilitarian notion soon clasped hands with the materialist. Together they undermined the enthronment of religion in the schools. A new and more worldly commercial aristocracy slowly arose. This factor, in conjunction with the threat to Puritan control by the Andros Regime and the enfranchisement of non-church

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[7]Ralph B. Perry, Puritanism and Democracy (New York: The Vanguard Press, 1944), p. 303.

members by the new charter of 1691 had shaken the ascendancy of the clergy in New England. All this had an adverse effect on the position of the Latin school. Cotton Mather was conscious of the decline of the school's influence. He pointed to the fact that "the school had been an instrument for maintaining the pre-eminence of the godly" and that its decline was "a major cause of all the black and sad omens that descended on New England."[8]

The decline of the Latin school was further accelerated by frontier circumstances which led to the development of the district school system. As the towns grew it was necessary to divide them into districts. The schools were then rotated from one neighborhood to another. This soon became as impractical as it was also to have children travel long distances to church or school. Each district gradually became independent enough to set up its own school. Important changes followed. The town hall rather than the church was used for discussing school affairs. By the close of the colonial period the minister had lost the power to certificate the master of the Latin grammar school. "Thus," Cubberley observed, "gradually but certainly did the earlier religious school pass out from under the control of the Church and become a state school."[9]

Such a change in the administration of the school was followed

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[8]Merle Curti, The Social Ideas of American Educators (Paterson, New Jersey: Pageant Books, Inc, 1959) pp. 9-10, with reference to Cotton Mather, Magnalia Christi Americana (Hartford: Roberts & Burr, 1820), I, 499.

[9]E. P. Cubberley, op. cit., p. 45.

by demands for changes in its character, thus reflecting the spirit of the times. By 1750 it became more and more evident that European traditions, ways of life, manners and social customs in general and types of schools in particular were ill-suited to American needs. With the rise of democratic consciousness demands were made for a more practical institution of learning, one less exclusive and less aristocratic in character than the colonial Latin grammar school. For this was almost a purely English institution which hardly met the needs of a frontier society any longer.

It was in this kind of climate that the ideas of Benjamin Franklin and others were to flourish. As one of the rising middle class Franklin did not have much regard for the exclusive and aristocratic type of learning which dominated the grammar schools and colleges. He was not a little critical of Harvard College where as he remarked, wealth, privilege and the useless classics held sway. In a letter to his brother James, author of the New England Courant, he sharply rebuked "the temple of learning" which rich men's sons attended because of their wealth, and who often paid poor brilliant students to help them through.[10]

Franklin was a lover of knowledge, being a learned man himself. In his proposal for promoting useful knowledge among the British plantations in America he paid due respect to those who "cultivate the finer arts and improve the common stock of knowledge."[11] But

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[10]The New England Courant, reproduced from copies of the original owned by the Massachusetts Historical Society (Boston: The American Academy of Arts and Sciences, 1956), No. 41.

[11]The Writings of Benjamin Franklin, ed. Albert H. Smyth (New York: The Macmillan Company, 1907), II (1722-1750), 228.

he conceived of education as pragmatic and utilitarian, and on this he insisted. He saw great potentialities in the American youth of his day. "The best capacities," he said, "require cultivation, it being truly with them, as with the best ground, which unless well-tilled and sowed, produces only ranker weeds."[12] His purpose was to educate youth "to serve the public with honour to themselves, and to their country."[13]

The subjects which Franklin valued most were those which brought success in politics and in business. This was a reflection of his attitude toward the aristocracy. If the new middle class could succeed in politics this would topple the old order which had exerted authority through inheritance and tradition. The middle class would then climb to the top by reason and intelligence and enjoy the wealth which would follow naturally as a just reward. Franklin believed that such goals could well be achieved through self-education and self-improvement.

Franklin became increasingly burdened to see his ideas implemented. He was anxious to see established the kind of institution which would meet the needs of the hour. In his autobiography he said that he was quite satisfied with being established in Pennsylvania. He regretted, however, there was "no Provision...for a compleat education of youth."[14] He continued, "I therefore, in 1743, drew

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[12]Benjamin Franklin, Proposals for the Education of Youth in Pennsylvania, 1749 (Ann Arbor: The William L. Clements Library, 1927), pp. 5-6.

[13]Ibid., p. 5

[14]The Autobiography of Benjamin Franklin ed. Leonrd W. Labaree et al. (New Haven: Yale University Press, 1964), p. 181.

up a Proposal for establishing an Academy."[15] The times were not favourable then, however, but he could wait. Six years after, in a more congenial atmosphere, and with the approval of some of his trusted friends he published his Proposals relating to the Education of Youth in Pennsylvania. This he distributed freely among the leading inhabitants. "As soon as I could suppose their minds a little prepared by the perusal of it," he wrote, "I set on foot a subscription for opening and supporting an academy."[16]

The response was very good. Individual subscriptions amounted to £800 a year for a five-year period. The city government donated £200 from the public treasury in addition to a promise of £100 per year for five years. The subscribers chose twenty-four of their number to act as trustees. Constitutions for the government of the academy were drawn up and adopted by the board of trustees. A house was then hired, masters were brought in and the school was opened, according to Franklin, "in the same year, 1749."[17] The Academy was to see increased development and effect tremendous changes in American education in the ensuing years.

There was great encouragement as the new type of school was quite popular from the start. The original house was soon proved too small. Accordingly a hall in Whitefield was found suitable and became the home of the academy in January, 1751. It was comprised of three schools, the Latin, the English and the mathematical,

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[15] Ibid., pp. 181-182. [16] Ibid., p. 193

[17] Ibid.

each with a separate master. Some emphasis was to be placed on science, for Franklin himself was a believer in experimental science. He had stipulated in his proposals that the rector of the academy should among other things be a man "learned in the Languages and Sciences."[18] Dr. William Smith, a Church of England clergyman and head of the philosophical school added in 1754, upheld Franklin's hand in stressing science. In a letter to the trustees of the Philadelphia Academy, June 5, 1753, Dr. Smith expressed his desire "to promote the Interest of Science."[19]

In his Proposals Franklin made clear his intentions for the practical applications of science:

> That the House be furnished with a Library, with maps of all countries, globes, some mathematical instruments, an apparatus for experiments in natural philosophy, and for mechanics; prints of all kinds, prospects, buildings, machines, &.[20]

Doubtless this was intended to promote the new middle class through emphasis on agriculture, commerce, and industry. As the academy developed more stress was placed on such subjects as algebra, geometry, astronomy, botany, chemistry and surveying. In this regard Theodore Sizer defined the academy as "an institution with a curriculum more closely attuned to the wants of nineteenth cen-

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[18]Franklin's Proposals, p. 10.

[19]Horace W. Smith, Life and Correspondence of the Rev. William Smith, D.D. (Philadelphia: Ferguson Bros. & Co., 1880), I, 26.

[20]Franklin's Proposals, pp. 9-10.

tury America than that of its predecessor."[21]

But it must not be conceived that the classical studies suffered immediate defeat. The tradition of the grammar school still made itself felt in the academy. The college preparatory course was very prominent. For some time the classical side of the academy seemed nothing but the old Latin school in a new setting. It catered to the admission requirements of the colleges; the only subjects required for entrance to the foremost American colleges as late as 1800 were Latin, Greek and arithmetic. Franklin himself was conscious of all this. He had had to make concessions to the aristocratic ideas of the wealthy who helped to establish the academy: these men held the classics high. While Franklin held that Latin, Greek or modern foreign languages should not be compulsory, he admitted that all those preparing for the study of theology or law should be taught them. Indeed, the new subjects were merely added to, but did not replace, the old.

One of the new departures from the Latin grammar school was the emphasis on physical exercise. Franklin insisted on this as a means of strengthening and rendering active the bodies of youth. In this respect his proposals resembled those of John Milton, who in 1643, in a letter to the polish merchant Samuel Hartlib discussed his views on education. Milton divided his educational scheme into three parts (1) Studies (2) Exercises (3) Diet.[22]

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[21]Theodore Sizer, ed., The Age of the Academies (New York: Bureau of Publications, Teachers' College, Columbia University, 1964), p. 11.

[22]Milton's Tractate on Education, ed. Oscar Browning (Cambridge: The University Press, 1890), p. XV.

He used the term Academy to designate his institute for the complete and generous education of youth. According to Dr. Henry Barnard this was the first English or American use of the word academy.[23] Irene Parker has shown that while the English, or dissenting academies were fundamentally institutions of religious protest, they also sprang from a deep-seated dissatisfaction with the limited curriculum of the grammar schools and universities of the time.[24] New subjects such as Logic, navigation, and trigonometry were added to the old classical subjects. Defoe also used the term in his Essay Upon Projects in 1697 in which he described his plans for an Academy of Music, an Academy for Military Science and Practice, and an Academy for Women. Franklin admitted in his autobiography that Defoe's essay had influenced some of the most important events of his life, and designated his own plan for the education of youth in Pennsylvania as a project of an academy.

Of course the use of the term has even deeper historical antecedents. The school which Plato founded in 386 B.C. was called The Academy, from the grove of Academus in Athens where he taught his followers. In this school which set the pattern for others, Plato taught philosophy, mathematics and science as well as the classics. Men and women were admitted. As early as the fourth century then, the addition of new subjects to the classics was

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[23] American Journal of Education, ed. Henry Barnard (Hartford: Office of American Journal of Education, 1880), XXX, 760.

[24] Theodore Sizer, op. cit., p. 7, with reference to Irene Parker, Dissenting Academies in England (Cambridge: The University Press, 1914).

associated with the academy. It is true that during the fourteenth and fifteenth centuries the Academia of Aldus in Venice as well as other Italian academies were used by the nobility as centres of classical learning. It was left for Milton in England, and under his influence Franklin in America, to again swing the pendulum in the academy to the study of useful subjects.

III.

The academy movement spread rapidly after 1750. By 1800, many academies were instituted with Boards of Trustees and certain corporate powers after Franklin's plan, and even bearing his name in some cases. The first academy to be opened in Massachusetts was that of the Phillips brothers at Andover. In the Constitution of Phillips Academy, Samuel and John Phillips sought to further the aims of Franklin. The academy was for the purpose of youth instruction, "not only in English and Latin Grammar, Writing, Arithmetic and...Sciences...but more especially to learn them the great end and real business of living."[25]

Samuel Phillips was duly representative of the mixture of conservatism and progress which characterized the academy movement. First of all he was a deeply religious man who was alarmed at the weakening of doctrinal influence in the churches. He insisted that the principal instructor in the academy must primarily be a professor of the Christian religion, and the foremost object of the school was the promotion of true piety and virtue. Consequently the religious element was strong in the academy. The classics were also highly respected. John Phillips, his brother, who was the founder of the Academy at Exeter, New Hampshire, was for a time teacher of a

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[25] The Constitution of Phillips Academy in Andover (Andover, Massachusetts, 1817), as quoted by Theodore Sizer, op. cit., pp. 77-78.

classical school. Their father, Samuel Phillips, was also master of a grammar school at Andover, for some time.

But the father was later quite successful in business and politics, and this must have influenced their outlook toward the middle class and progress. Samuel Phillips, the younger, graduated from Harvard in 1771. His name appeared at first as eighth in his class of sixty-three students. His father appealed to the faculty, pointing out that he should be placed in the seventh position, and his name was duly stepped up. It is said that from this time on the listing of students' names at Harvard according to the rank of their fathers ceased. This was a decided change which was influenced by the rise of the new middle class and which expressed itself in the provisions of the academy. One of these provisions stated that the advantages of the academy were to be thrown open equally to youth "from every quarter".

The Phillips Academy, which was formally opened on April 30, 1778, was incorporated under charter on October 4, 1780, the first of its kind in New England. It was placed under the control of a Board of Trustees, twelve in number. The practical and useful aspects of learning were to be attended to. Scholars were to be encouraged to do manual work such as gardening, and to engage in pursuits that would in the end bring satisfaction and happiness to themselves and to others.

Two years after the incorporation of the Phillips Academy, the Dummer Free School was chartered and became the Dummer Academy. William Dummer, of an ancient and respectable family was Lieutenant

Governor of Massachusetts in the difficult years before the Revolution. He had lived in England for several years and became acquainted with the academies there. It is interesting to note that Samuel Phillips, Jr., was one of the earliest pupils at the Dummer Free School when it was opened in 1763 with Samuel Moody as its first master. It was here that Samuel Phillips, Jr. was prepared for entry into Harvard. Interacting influences at work resulted in the establishment of the Phillips and Dummer Academies, one following sharply on the heels of the other.

As the eighteenth century wore on other academies were founded. The famous Leicester Academy began in Worcester County in 1784. At that time there was no institution higher than the district school in that county. The boys used to learn their Latin and Greek at their firesides or as they plowed the fields, and then recite them to the parish ministers. Leicester grew quickly. In 1786 it enrolled some six to eight thousand pupils and prepared about four hundred for college. Academies were also instituted at other places, so that by 1800 there were seventeen in Massachusetts including those at Derby, Bristol, Marblehead, Westford, Westfield, Plymouth and New Salem.

The other states, north and south, also became keenly interested in the newer type of schools as their statutes indicate. In Maryland, the county schools had reached a very low ebb before the colonial period ended. But a new educational spirit was generated with the changing times, and this was manifested by the establishment of academies. Washington Academy in Somerset County began

as a private school in 1767. Its enrollment and teaching force rapidly increased and it became quite popular. In 1779 it received a charter of incorporation.

There were other schools which were commonly called academies in the days before the Revolution, although they did not receive state recognition as such. In this connection mention should be made of Nazareth Hall in Pennsylvania. This was a Moravian institution. The hall was built in 1755-56 as a manor house intended for the accommodation of Count Zinzendorf and his retinue when they would revisit America. The noble bishop died before he could return to America, but the hall was quite serviceable to the Moravian church. In 1759 it was converted into a boarding school for Moravian youth. In the wake of the revolutionary upheavals the school endured hardships and was closed in 1779. But when peace was restored, it was re-opened. Instruction was given in languages, history, geography, mathematics, music and drawing. Special attention was paid to the students' health and morals, with particular emphasis on physical exercises, gentleness and proper behavior. In this way it closely resembled Franklin's Academy. The excellence of the instruction and discipline at Nazareth Hall soon won it great fame, and pupils attended from nearby states, from Europe and in large numbers from the West Indies.

The West Indies had attracted the attention of Moravians who took great part in religious and educational work in the islands. On December 7, 1754, four of their missionaries landed

at St. Elizabeth's in Jamaica. In 1756 some of them arrived in Barbados, and before 1800 they had become well-established in St. Kitts and Antigua. Commenting on their work Shirley Gordon said, "The Moravians instructed the children by every means they could."[26] They provided instruction in elementary education only and therefore many of their children went to Nazareth Hall in Pennsylvania to seek secondary and higher education.

No proper English grammar school education was to be found in the British West Indies during the period now considered. Parents who could afford it sent their children to England. Some merchants and planters willed large sums for endowing schools in an attempt to provide good secondary education. In this way the Harrison's Free School in Barbados and Wolmer's School in Jamaica were founded. Codrington School which was opened in Barbados in 1745 was established for the purpose of preparing students for college, and for the ministry.

Education in the West Indies, like that of the early American colonies was religiously inclined for a long time. Much of the educational work at the primary as well as the secondary level was begun and carried on by religious bodies: this was true of the Church of England, Roman Catholics, and other denominational bodies. Up to 1834 the Mico Charity in providing schools for children of all denominations in Jamaica specified that the great object was to promote education in general, "but especially of

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[26]Shirley Gordon, A Century of Western Education (London: Longmans, Green and Co. Ltd., 1963), p. 11.

Religious Education--the basis of the system to be the Holy Scriptures."[27] It was not until 1852 that the secular system of education in both primary and secondary schools in Trinidad was established by that government.

As in America the birth of secular education and the decline of religious education signified the rise of the new middle class. Formerly the grammar schools and colleges catered to the upper classes. The Governor of Trinidad in a letter to the Secretary of State for the Colonies, 7 August, 1857, noted:

> With the exception of one or two small and very indifferent private academies which are gradually dying out, the Roman Catholic College is at present the only establishment which affords classical...instruction to the children of parents in the upper ranks of life.[28]

It should be noted here, however, that in contrast with the American academy which was designed to serve the needs of the middle class, the West Indian academy was geared to the upper classes. Moreover, while the West Indian academies were becoming less and less by the middle of the nineteenth century, the American academies were flourishing.

In his letter to the Secretary of State, the Governor of Trinidad also made reference to the fact that "private enterprise

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[27]Proposed Rules and Regulations for the Government of Schools supported by the Mico Charity in the West Indies, 1834, (i) as quoted by Shirley Gordon, op. cit., p. 27.

[28]Governor of Trinidad to Secretary of State, 7 August, 1857, as quoted by Shirley Gordon, op. cit., p. 75.

...is too much engaged in advancing material interests."[29] Seven years earlier, the Bishop of Barbados was fully aware of these social and economic forces which were demanding a change in the educational system. In his Report of a Visitation, 25 May, 1850, the bishop stated:

> I should mention that in each principal town I have been endeavouring to establish, where not already existing, a school of a superior order. partly classical and partly commercial, according to the nature of the island.[30]

Two points of interest emerge from this as we compare the situations in America and the West Indies. Firstly, it should be noticed that the initiative for a more liberal type of middle class secondary education in the West Indies came from a churchman who was himself one of the upper classes, while in America such initiative came from one of the middle class. Secondly such education in the West Indies came about one century later than in America. One thing is common, however, that in both places, attempts were made when the time came, to provide the kind of education that met the needs of the people.

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[29] Ibid.

[30] Report of a Visitation by the Bishop of Barbados, 25 May, 1850, as quoted by Shirley Gordon, op. cit., p. 73.

IV.

The academy affected American education to a not inconsiderable degree. It will be remembered that the academy taught the college-preparatory courses as well as other liberal subjects. In time its emphasis on other subjects besides the classics influenced the scope of studies in the colleges. In 1789 neither arithmetic nor geography was required for admission to Harvard, yet by 1803 both were demanded. In enlarging their programme of studies, the colleges added subjects that were being taught in the academies. Indeed, some of the progressive college men in those days had been teachers of academies. Timothy Dwight, the elder, who conducted an academy at Green Hill, New Haven, became keenly interested in natural science studies. He transferred this same attitude toward science to the presidency of Yale College and in a relatively short time made that college the chief scientific centre among American higher educational institutions.

Timothy Dwight had made his academy opened at Green Hill in 1785, a co-educational institution. The education of girls was another contribution of the academy. Only boys had attended the old Latin grammar school; girls were excluded as "improper and inconsistent wth such a Grammar Schoole as ye law injoines, and is ye design of this Settlem^{t}."[31] This situation was soon altered

[31]From the regulations of the Hopkins Grammar School at New Haven, 1684. American Journal of Education, XXVIII, p. 303.

by the new academies. Almost from the beginning they provided for the education of girls as well as of boys. In fact as the eighteenth century drew to its close separate institutions for girls were even set up. Dr. Rush and others established an academy for girls about the year 1780, and a "female academy" at Medford, the first of its kind in New England, was maintained from 1789 to 1796.[32] These early efforts of the academy did much to advance the higher education of women in America.

Another useful purpose of the academy was to supply the lower schools with the best educated teachers. Indeed one of the reasons put forward by Franklin for establishing an academy at Philadelphia was to provide an opportunity for poorer students to qualify as schoolmasters for the common schools. The academies became important, therefore, for their teacher-training value as well. "With the development of the academies," wrote George Martin, "a new class of teachers was developed."[33] It is true that the first academies offered very little in the way of pedagogical training, but they gave advanced instruction in subjects related to those of the common school. In 1830 Samuel R. Hall, in co-operation with the Phillips Academy at Andover, opened a seminary for the special purpose of preparing teachers for the Lower schools. In this way the academy can be considered as the forerunner of

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[32] American Journal of Education, ed. Henry Barnard (Hartford: Office of American Journal of Education, 1877), XXVII, 274.

[33] George H. Martin, The Evolution of the Massachusetts Public School System (New York: D. Appleton and Company, 1901), p. 126.

the normal school.

But while benefits derived from the academy were acceded to by many a few of the old grammar schools refused to change and even successfully resisted the new movements for a time. The Boston Latin School was foremost among the latter. It continued, for some time, to provide instruction of the old type, devoting itself almost exclusively to preparing students for admission to Harvard. Some leading citizens even expressed fear of the influence of the academy in destroying the work of the grammar schools. Samuel Adams, Governor of Massachusetts, in his inaugural address in 1795, remarked:

> But while it is acknowledged that great advantages have been derived from those institutions [the academies], perhaps it may be justly apprehended that multiplying them may have a tendency to injure the ancient and beneficial mode of education in town grammar schools.[34]

The Governor went on to say that "the peculiar advantage of such schools is that the poor and the rich may derive equal benefits,"[35] thus implying the transitional character of the new schools.

The academy thus clearly marked a transition from the aristocratic and more or less college-preparatory Latin grammar school of the colonial period to the later more democratic high school. It will be remembered that one of the main purposes of the academy was to include in the curriculum subjects with value other than

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[34]The Independent Chronicle, as quoted by George Martin, op. cit., p. 128.

[35]Ibid.

mere preparation for college, especially those of a more modern nature, and useful for fitting the youth for the changing conditions of society, government and business. The transition was also affected in religious matters. The academy had bridged the gap between the narrow denominationalism and ecclesiasticism of former times to the secularized high school of today. As the old Latin grammar school was a symbol of class education, so the academy represented a period of change effected by middle class growth. This was important. For greater educational changes were bound to follow in the wake of the rising democracy, as the people sought to carve out a way of life and happiness for themselves.

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